

# The Brethren Evangelist

Official Organ of the Brethren Church

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This paper maintains that the Holy Scriptures of the Old and New Testaments are the only and ultimate sources of appeal in matters of faith and practice.

## TERMS

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## INSTRUCTIONS

1. Write with pen and ink, and on one side of the paper only.
2. Business matters should not appear on the same sheet with communications for publication.
3. Be brief—write and rewrite, boil down, say as much as you can in as few words as possible.
4. In ordering change of address, give the old as well as the new address in full.

Make all Money Orders, Drafts, Checks and Express Orders payable and address to Brethren Publication Board, Ashland, Ohio.

## Ohio State Conference

It meets at Bryan, June 6-9, that is the business conference begins June 6, and closes Saturday, June 9. All members of the conference however are invited to remain over Sabbath, and a program of Sabbath worship has been announced. There will be the regular Sabbath-school service, preaching in the morning and evening and also young people's meeting. Ministers and others should go to the conference prepared to remain over Sabbath. Arrangements are being made to have preaching in the different churches of the town, and all pastors should go there prepared to preach in one or the other of these churches. The prospects are for a good conference, and no efforts should be spared to make it the best we have ever had. To have a good conference two things are absolutely necessary: First, a good representation from the state; and second, ready responses to all the items on the program. If there are any whose names appear on the program and find it impossible to be present the committee should at once be notified of the fact that others may be substituted. Let there be no break in the program. Above all let the churches of Ohio pray for a spiritual and helpful meeting.

## Personal Mention

Brother Summers reports two accessions by baptism at La Paz, Ind.

Pastors of the churches of Indiana should give attention to the announcement by Brother Miller.

Brother Rench is giving the readers of the EVANGELIST some very practical lessons in church work. The series will prove specially helpful to pastors.

On his last visit to the Glade Run congregation Brother Bole received two into fellowship by baptism and one by relation. The work at that point is doing well.

Brother Koontz reports two accessions to the church by baptism. Brother Koontz seems to keep prominently before him the fact that a sermon that

does not look to the salvation of souls is not a gospel sermon, and hence it is that almost every Sabbath he reports conversions.

And now Brother Koontz is after Cassel again, and we presume Brother Cassel will be after Koontz. It is interesting reading and that is what we are looking for.

Brother L. S. Bauman, wife and child are visiting at Ashland. They will remain during the week. He will preach in the College chapel this (Wednesday) evening.

There are others besides Brother Livengood who wonder what has become of some of our Brethren who are able to write and yet their names seldom appear in the paper. Brother Livengood might have added at least a dozen other names to the list.

Brother J. C. Mackey delivered the class address to the graduating class of the Winchester, Ohio, schools. The *Eaton Register* commenting on the address speaks of it in the highest terms of praise. It was a splendid effort and greatly appreciated by those who were permitted to hear the address.

The new church building in the city of Pittsburg, Pa., was dedicated last Sabbath, Brother Bashor preaching the sermon. The event is one of more than usual interest to the brotherhood at large, and having been present and assisted in the services, the occasion will be treated editorially in next issue.

The meeting at Center Chapel, near Roann, Ind., conducted by brother W. H. Miller, closed, and including the few baptized at Roann, resulted in thirty accessions. The whole brotherhood rejoices with Brother Miller in this victory for Christ and for his kingdom. He is an earnest and hard worker, and the Lord has rewarded his labors with the salvation of souls according to promise.

On account of the sickness of his mother, Brother Lyon, of the Washington Mission was called to Laurel Dale, W. Va., May 6, from which place he wrote May 8, stating that he expects to return to his work on the tenth of the month. Laurel Dale is the old home and birth place of Brother Lyon, yet so many and so great are the changes that he feels almost like a 'stranger in a strange land.' So are all things material subject to change and decay. We should earnestly seek the better things, the things which have eternity written upon them.

There will be a meeting of the Board of Trustees of Ashland College, Tuesday, June 5, 1901, at 8:00 A. M. Notices by the secretary, Brother Defenbaugh, have been sent to all the trustees of the College and it is earnestly requested that there may be a full attendance, as the meeting will be one of much importance. Let those who have accepted a place on the Board make sure of their presence at this the regular annual meeting. Business of importance will come before the Board; plans for the next year's work must be arranged, and other matter of importance attended to. There should be a good attendance.

The meeting conducted by Brother Bowman at Allentown, Pa., closed, but we have not yet heard with what results. Following are some of the subjects announced by Brother Bowman: 1 Supernatural Peace; 2 Two Baptisms, illustrated on blackboard; 3 Rejection of the Last Messenger; 4 Is there a Hell? 5 The Noisy and Quiet Christian, which is the most Christlike? 6 The Love Feast a Trinity, illustrated in colors on the blackboard; 7 Counting the Cost; 8 Three Deaths; 9 Three Resurrections; 10 The Great Sin, or Sin Against the Holy Ghost. The meetings closed

with an apostolic communion service, May 10. We shall be pleased to have a report of this meeting from Brother Bowman.

Brother D. A. Hopkins reports one accession at Sidney, Indiana, and two at Loree. Brother Hopkins, you want to tell that man that the readers of the EVANGELIST want more of that kind of advertisement which he thinks is not quite lawful. Brother Luke did not think it any harm to report accessions to the church when he wrote the Acts of the Apostles. He thought it worth while to make a long story of the way one convert was made and brought into the church. He tells where the preacher was having successful meetings, where he was called and the results of his labors. He reported Peter's sermon on the day of pentecost and the number of conversions. We think it entirely legitimate to report accessions to the church; it is an encouragement to others, for the true child of God always rejoices when souls are converted and brought into the church.

## Information Bureau

3 Is it possible for a good teacher tho a non-Christian to teach the scriptures so that sinners will realize the error of their way and become converted?

Yes, such has been the case, and no doubt will be again, but this does not argue in favor of unconverted teachers in the Sabbath-school. The Brethren church has had some very sad and sorrowful experience with unconverted preachers, yet they have brought multitudes into the church, and no doubt many of them were scripturally converted. An unconverted man has no more business to instruct a Sunday-school class than an unconverted man has business to preach the gospel. Usually when the fact becomes known that a preacher is not of good character his influence is gone; he has no more power over the unconverted. People close their hearts against him. As to the unconverted Sunday-school teacher, he may succeed in bringing others to a knowledge of the truth, and even lead them to accept Christ. But it is equally true that he may lead twice the number astray, and thus accomplish more harm than good.

4 Is it possible for non-professors to sing with the spirit and melt the hard hearts of the unconverted? I know from experience that the gospel can be effectually sung as well as preached.

The same remarks exactly apply to this question as to number 3. Unconverted men and women have sung the gospel with power and accomplished good, but this argues nothing in favor of employing unconverted people to sing in our church choirs. The church compromises with the world when it engages unconverted talent to sing in the choir. The service of song is as sacred as the preaching service, and the unconsecrated heart has no more business to sing the gospel than an unconverted man has to preach it. Unconverted people make much of the hypocrites in the church and congratulate themselves that while they are sinners, they are not hypocrites. Yet in almost every congregation may be found non-professors singing hymns the very sentiment of which condemns them, and makes them hypocrites of the worst stripe. Think of a sinner singing, "Lord, I'll go where you want me to go." Or "Jesus, keep me near the cross." Or "More love to thee," and a hundred others sung almost every Sabbath by a people who do not believe a word of what they sing. It is just as consistent for the unconverted to pray in public the prayer of the Christian as to sing the songs and hymns of the Christian.